

Peace in Modern World is torn to pieces by inequality between haves and have-nots. Negative growth rates of population in 'developed' societies, breakdown of family values, problems with care of elderly people, Hedonistic life styles, portend decay of civilized developed modern world.

This is the result of not following the ancient Vedic wisdom, that says ;

1. 'ऋणं ह वै जायते यो ऽस्ति | स जायमान एव देवेभ्य ऋषिभ्यः पित्रिभ्यो मनुष्येभ्यः || शतपथ 1.7.2.1

1. जो कोई मनुष्य है, वह उत्पन्न होते ही देवताओं, ऋषियों, पितरों, मनुष्यों का ऋणी हो जाता है | Verily, whoever exists, he, in being born, is born as (owing) a debt to the Devtas, to the *R̥shis*, to the fathers, and to men

2. सा यदेव यजेत | तेन देवेभ्यः ऋणं जायते यद्वद्वेभ्य एतत्करोति यदेनान्यजते यदेभ्यो जुहोति || शतपथ 1.7.2.2

उनको यज्ञ करना चाहिए उन के लिए आहुति देता है | क्योंकि वह देवों का ऋणी होता है | (पाणिनी के धातुपाठ के अनुसार यज्ञ से तात्पर्य है –देव पूजा सङ्गतिकरण दानेषु होता है | पर्यावरण के देवता ही हमारे जीवन को सम्भव बना रहे हैं ये हैं वायु, जल, पृथ्वी, सूर्य इत्यादि | यह हमारा दायित्व है कि पर्यावरण को

निर्मल बनाए रखें और अज्ञानवश यदि पर्यावरण की कुछ क्षति भी की है उस का निवारण अग्निहोत्र, दान इत्यादि द्वारा करें ।

For reason that he is born as (owing) a debt to the gods, i.e. the Environments, Air , Water, Earth, Sun, Atmosphere etc. that make life possible. Inasmuch as he is bound to maintain them in proper condition. And if unknowingly or inevitably he has caused any damage to them, he is bound to perform Agnihotra and remedial measures. He does this (in discharge of his debt) to them.

**3. अथ यदेवानुब्रवीत्। तेनऽर्षिभ्यः ऋणं जायते यद्वद्येभ्य**

**एतत्करोत्यृषीणान्निधिगोप इति ह्युचानुमाहुः ॥ शतपथ 1.7.2.3**

अब उन को वेद पढ़ना चाहिए ( विद्या, विचारने, सत्यम,लाभे ) । क्यों कि वह ऋषियों का ऋणी होता है । जो वेद पढ़ता है उसे ऋषियों (ऋषीनाम् निधिगोप) के कोष का रक्षक कहते हैं (विश्व के ज्ञान कोष का रक्षक कहते हैं ) ।

And further, inasmuch as he is bound to study (the Veda), Ved literally means 1. *Vidya* i.e. knowledge, 2. *Vicharane* i.e. to facilitate thought process i.e. to analyze, 3. *Sattayam* i.e. the reality that exists and 4. *Labhe* i.e. for universal benefits or for profit. For that reason he is born as (owing) a debt to the *R̥shis*:- the teachers. Hence it is to them that he does this; for one who

has studied (the Veda) they call him protector of knowledge, the *R̥shis*' treasure-warden.'

4. अथ यदेव प्रजामिच्छेत् | तेन पितृभ्यः ऋणं जायते यद्धृद्येभ्य एतत्करोति यदेषा<sup>१</sup>  
संतताव्यवच्छिन्ना प्रजा भवति || शतपथ 1.7.2.4

अब उस को संतान की रक्षा करनी चाहिए | क्योंकि वह पितरों का ऋणी होता है जिस से उन के वंश का सिलसिला बराबर जारी रहे |

And further, he is bound to wish for offspring, for that reason he is born as (owing) a debt to the fathers: hence when there is (provided by him) a continued, uninterrupted lineage, it is for them that he does this.

5. अथ यदेव वासयेत् | तेन मनुष्येभ्यः ऋणं जायते यद्धृद्येभ्य एतत्करोति  
यदेनान्यासते यदेभ्यो ऽशनं ददाति स य एतानि सर्वाणि करोतिस कृतकर्मा तस्य  
सर्वमाप्तं सर्वजितं || शतपथ 1.7.2.5

अब उस को सब बसने वाले मनुष्यों का सत्कार करना चाहिए | क्योंकि वह सब मनुष्यों का ऋणी होता है | इस लिए सब के आवास और भोजन का प्रबंध करता है ( कोई भी मनुष्य बिना घर के न हो , कोई भी मनुष्य भूखा न रहे ) इस से वह अपने कर्त्तव्य को पूरा करता है | उस को जब सब कुछ मिल जाता है वह विजयी हो जाता है |

And further, he is bound to practise hospitality, for that reason he is born as (owing) a debt to men: hence when he harbours them, when he offers food, shelter & means of livelihood to them, it is (in discharge of his debt) to humanity that he does so. Whoever does all these things has discharged his duties: by him all is obtained, all is conquered.

भोगवाद - Consumerism

भोगवादी जीवन शैली पर वेदोपदेश

अथर्व वेद 5.7

Consumerism Atharv Ved 5.7

भोगवादि जीवन शैलि अदानशीलता अथर्व 5/7

1.आ नो भर मा परिष्ठा अराते मा नो रक्षीर्दक्षिणां नीयनाम् !

नमो वीत्सार्या असमृद्धये नमो अस्त्वरातये !!अथर्व 5.7.1

**Say good bye to Prosperity that causes resentment & intolerance in others. Say good bye to our tendency of not sharing your wealth with others (in charity). May we share our wealth with all. All the riches that we are endowed with are not to be kept for our selfish purpose.**

## Marketing gimmicks

यमराते पुरोधत्से पुरुषं परिरापिणम् !

नमस्ते तस्मै कृण्मो मा वनि व्यथमीर्मम !! अथर्व 5.7.2

Distance yourself with the smooth talks that either exaggerate or makes tall claims and such sales men. Stay away from that which aggrieves our conscience

## Generosity

प्र णो वनिर्देवकृता दिवा नक्तं च कल्पताम !

अरातिमनुप्रेमो वयं नमो अस्त्वरातये !!अथर्व 5.7.3

Taking guidance from nature's bounties like day and night, our resources to equally shared with everybody & may be inexhaustible. May we chase and smash the temperament of not sharing.

## Role of Education

स्वरस्वतीमनुमतिं भगं यंतो हवामहे !

वाचं जुष्टां मधुमतीमवादिषं देवानां देवहूतिष !! अथर्व 5.7.4

May we celebrate and inculcate such education and knowledge that enhances the spirit of mutual cooperation for welfare of all. May our leadership expound such virtuous behavior.

### Leadership Role

यं याचाम्यहं वाचा सरस्वत्या मनोयुजा !

श्रद्धा तमद्य विदंतु दत्ता सोमेन बभ्रुणा !! अथर्व 5.7.5

May we develop such articulate skills that would induce resourceful persons to develop the wisdom to share their wealth with community.

### Community Service

मा वर्तिं मा वाचं नो वीत्सीरुभाविधिन्द्राग्नी आ भरतां नो वसूनि !

सर्वे नो अद्य दित्संतोऽरातिं प्रति हर्यत !! अथर्व 5.7.6

Our desire for public service, our voice for public interest may never be smothered. May the enterprising energetic wealth creators in the community, provide material resources for the community that promote spirit of public cooperation.

### Cause of public unrest

परोऽपेक्ष्यसमृद्धे वि ते हेति नयामसि !

वेद त्वाहं निमीवन्तीमराते !! अथर्व 5.7.7

**May we understand well that uncharitable attitudes promote poverty that leads to violence and pain in society.**

**Vulgar display of Wealth**

उत नग्ना बोभुवति स्वप्नया सचसे जनम् !

अराते चित्तं वीत्सन्त्याकूति पुरुषस्य च !! अथर्व 5.7.8

**Wealthy individuals live in dream lands of pleasing their flesh with self-aggrandizement. This desensitizes their spirit for awareness towards community and insulates them from common man.**

**Opulence misguides**

यामहती महोन्माना विश्वा आशा व्यानशे !

तस्यै हिरण्यकेश्यै निरृत्या अकरं नमा !! अथर्व 5.7.9

**Opulent wealth envelopes the individual with an environment as if smitten by a golden haired maiden and causes total decline in wisdom of his duty towards community. Such stupor may be smashed.**

Living in Golden cage

, हिरण्यवर्णा सुभगा हिरण्यक्शिपुर्मही !

तस्यै हिरण्यद्रापयेऽरत्या अकरं नम !! अथर्व 9.7.10

**Smash the temperament that leads to gilded life style that makes an individual totally immune to community suffering.**